/287 cont./

764 are sung without stopping:

535 wure ure	foot, foot
533 kaia kaia	pestle, pestle
manó marid'do	dance of the marid'do
čegu'e	we others
če	we burn
uoro	buriti wine
hu hu	yes, yes
čegiga	we joyous

764 of the Ewaguddu clan, and on the occasion of the death of the
535 same individual (Bädejeba) another ceremony took place under
614 the auspices of the Paiwe clan. Thus it was the Tugare clans who
616 officiated for the death of a Čera. But in its turn the Čera phratry was obliged to take part in the festival to play the role of partner. "The Ewaguddudoge dance," said the natives, "but the Čera help them...." This duality is well expressed in certain dances where the protagonists, covered with foliage, form in two lines which face the two ends of the bororo, and then part whirling toward the opposite camp, cross each other in the middle of the area, and stop after having accomplished the change of places. Each camp comprises exclusively the dancers of one phratry. After the dances the participants are washed in a flood of water by the members of the opposite phratry.

614 A network of more complex obligations binds the clans among
264 themselves, with exchanges of food consumed in the men's house.
345 Inside the Baitemannanage, about every two hours a man arrives
[272] from his own house bearing a large communal bowl of mingau pre-
[576] pared by his wife. His arrival is welcomed with the loud, joyous ritual cries, "au, au," which strangely break the afternoon silence. Then, in a set ceremony, the contributor goes and gets six or eight men and conducts them to the bowl, where they begin to dip in with their shell plates. The particulars of this ceremony were not given to us; we were able to gather that each clan is obligated to certain other clans, and that hence all furnish each

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

534 resonators, as well as "polyglobular" trumpets consisting of three or four gourds joined with wax; stopless flutes; and the bull-roarer. Drums that now occur are suspect of White derivation.

535 [726] **Dances.**—Among the dances may be mentioned that preceding battle, in which the performers bend their knees in position and periodically shout as a chief shakes the gourd rattle. In the *Western Bororo* Jaguar dance, the hunter of a slain jaguar plays the part of the beast, being supposedly possessed by its soul; he wears the skin described above (pl. 89), also necklaces of jaguar claws and teeth, and executes furious leaps while the attending women wail. The object of the performance is to appease the spirit of the animal.

[224] [782] [237] [825]

272 273 [756] **Beverages.**—Besides their nut gruel, the *Bororo* drink palm wine: the acuri tree is tapped for its sap, which is allowed to drop into pots or mortars and is quaffed from bamboo vessels. This beverage is drunk by incipient medicine men.

RELIGION AND SHAMANISM

771 776 775 [821] [753] [262] [756] [787] [773] Supernaturalism rests on two systems of belief with distinct and rival functionaries.

(1) There are evil spirits who are the souls of dead baare (plural of bari; see below) or never were anthropomorphic; they normally dwell in the sky, but are able to visit the earth, where they are known as bope, maeréboe, or waikuru. They cause falling stars and illness, can predict future events, but above all claim the prerogative as to various kinds of food, which unauthorized mortals consume under pain of sickness and death. The bope possesses a bari and eats the dishes in question with the bari's mouth. These spirits also appear in dreams and reveal the future, but they take no interest in the social life of the Indians and do not in any significant way figure in any myth.

771 756 [787] [754] 771 756 755 [562] [262] [778] A bari becomes such through visitations of a bope. He must scrupulously observe the rules laid down to him on pain of loss of power and catching an incurable disease. However, the bope may render him invulnerable and give him the power to hunt game in the guise of a jaguar. The bari may inflict disease and death, but also cures and confers other benefits on the tribe. A client will offer him a cigar, whereupon the shaman calls on the bope, a number of whom led by a spokesman then possess him. In doctoring, the bari smokes the cigar, then the spokesman of the spirits asks why they have been called. One present explains, then the doctor sucks the afflicted parts, expectorating the putative cause, e. g., a beetle, which he scans, announcing his prognosis. Certain feminine diseases, however, he must not attempt treating lest he impair his supernatural powers. Most important of the bari's functions is the "consecration" of the food reserved to the bope—a procedure that ensures to himself the choicest morsels.

/489 cont./

732 Sometimes Dyapokuri gave a performance. The men were far from regarding the feeble-minded one, who could only babble, as a superior creature. He liked to portray the quarreling of the women by launching into the most enraged gestures and vigorously demonstrated the mutual scratching and hair-pulling. He flew into frightful agitation himself, however, when a soldier teased him on account of his setting out to pursue the Kayapó (page 568) and, a stick over his shoulder, hitched along with huge, lunging strides: the poor devil foamed at the mouth with indignation, threw his burning chunk of wood at the mocker, and, since he did not know what else to do, snatched up a few wood chips from the ground and, with a teeth-baring grimace and unintelligible sounds of rage, depicted -- the mustache of the soldier. After a while he calmed down again and, for the funeral ceremony, practiced rattling with two rattle gourds and the rhythmic aŕõe grunts.

123 The hours in the ranchão were instructive and agreeable. There was only one thing that was intolerable, the incessant begging for tobacco. My pipe traveled from one man to another. The men dictated pages of Bororó to me, each one having to present in sentences whatever was going on at the moment, listened to me repeat it, and then laughed, just as gratified [157] as the Bakaïrí. The more intimate we became, the more striking was the agreement in temperament and character with the Kulisehu Indians. On a post in the men's house, after we had taken the anthropological measurements, /490/ my height was also indicated. A piece of charcoal was crushed with the teeth, pulverized with saliva in the hand, and above my head a black ring was painted around the post.

433 Food; "consecration." According to Clemente's report, in spite of all the hunting, the plant food obtained by the women is of the greatest importance, because it comes in more regularly 222 and abundantly. The women look for roots with a pointed stick, climb up the palm trees with great agility, among which preference is given to the oaussú and akurí, gather the nuts, cut the "palm cabbage" in the crown, look for jatobá and pikí fruits, 292 and so forth. The palm nuts are roasted or pounded in a mortar 574 and mixed with water to make a thickish drink, the refreshing

/490 cont./
272 beverage which corresponds to the starch-paste or the pikí juice
574 of the Kulisehu and is served to the guest. The maize mush to
262 which we were introduced in the ranchão is absent in the villages
241 because there is no maize. The women prepare the vegetable
462 food. They also make the pots, of which there was only a small
323 number. There were two kinds, an open bowl, ruóbo, in which one cooked, and a póli with a short neck and narrow bottom, almost in the shape of the mortar, which was also used as a vessel, for the storing of water. They were very crude, superficially fired, not
412 glazed inside. The mortar, crudely carved, only about 40 centimeters tall, but easily transportable, had roughly the shape of an

415

Fig. 142. Waterpot and pot-bowl. Bororó. (1/8 nat. size /as shown in the original illustration/.)

412 egg from which one pole was cut straight off and, when used, was stuck in the ground. Besides nuts, they also pounded meat and bones in it.

262 When the women came home to Thereza Christina, they gave the men "carne de coco," nut meat, and were given what was left of the "carne de gado," beef. Salt and bacon were scorned. Although wild pig was their favorite food, they refused the meat of the domestic pig because the animal was raised by its owner. When a suckling pig was served to the officers, they ran out of the room.
[515] They had no such scruples about sand fleas which they dug out for themselves (we watched an Indian woman as she performed the